ARTICLES AGREED ON

IN THE

NATIONALL SYNODE

of the Reformed Churches of

FRANCE,

Held at *Charenton* neere *Paris*, in the Moneth *of September*, 1623.

Which the ſame ordaineth to be inuiolably kept in all the CHVRCHES and VNIVERSITIES of that REALME.

Wherein, their iudgement touching the principall Controverſies now on foote betwixt the Remonſtrantes and Contra-remonſtrantes, is briefly declared.

AT OXFORD,

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CHAP. I.

Of Predeſtination, Election, and Reprobation.

The I. *Article.*

FOraſmuch as all men ſinned in *Adam*, and made themſelues culpable of Malediction and euerlaſting death: God had done no wrong to any man, though he ſhould haue left all mankinde in Sinne and Malediction, and condemned them for the ſaid Sinne, according to the wordes of the Apoſtle, Rom. 3. 19. 22. *The whole world is culpable before God: All haue ſinned, and are wholly deſtitute of the glory of God.* And Rom. 6. 23. *The wages of Sinne is death.*

II.

But herein is the loue of God manifeſted, that hee hath ſent his onely Sonne into the world, to the end that whoſoeuer beleeueth in him, ſhould not periſh but haue euerlaſting life. 1. Iohn 4. 9. and Iohn 3. 16.

III.

Now to bring men to Faith, God graciouſly ſendeth foorth meſſengers of theſe glad tidings to whom he will, and when hee will: by whoſe miniſtrie men are called to Repen-

tance, and Faith in Ieſus Chriſt crucified. *For how ſhall they beleeue in him, of whom they haue not heard? and how ſhall they heare without a Preacher? and how ſhall they Preach, except they be ſent?* Rom. 10 14. 15.

IIII.

They which beleeue not this Goſpel, the wrath of God abides on them: but they which receiue it, and embrace the Sauiour Ieſus with a true and liuely Faith, are deliuered by him from the wrath of God, and from perdition, and are made partakers of life euerlaſting.

V.

The cauſe and blame of this incredulitie, as likewiſe of all other ſinnes, is not any wiſe in God, but in man: but Faith in Ieſus Chriſt and ſaluation thereby, is the free gift of God, as it is written. Epheſ. 2. 8. *You are ſaued by Grace through Faith, and that not of your ſelues, it is the gift of God.* Againe, Phil. 1. 29. *It hath beene freely giuen vnto you, to beleeue in Chriſt.*

VI.

And whereas God in his appointed time giues Faith to ſome and giues it not vnto others, that proceedes from his eternall Decree. *For vnto God are his wayes knowen from euerlaſting.* Acts 15. 18. *And hee doth all things according to the counſell of his owne will.* Epheſ. 1. 11. According to which Decree, he ſofteneth by Grace the hearts of the Elect, how hard ſoeuer they be; and bowes them to beleeue: but in iuſt iudgement leaues them which are not Elected in their malice and hardneſſe. And herein eſpecially is diſcouered the profound, mercifull, and alike iuſt diſtinction betwixt men that were equally loſt: or the Decree of Election and Reprobation reueiled in the word of God; which as the peruerſe, impure, and preſumptuous wreſt vnto their owne perdition; ſo it yeeldeth vnſpeakeable comfort to holy and religious ſoules.

Election

VII.

Election is the vnchangeble purpoſe of God, whereby according to the moſt free good pleaſure of his will, amongſt all mankinde fallen by its owne fault from its firſt integritie into ſinne and perdition, hee hath of meere grace choſen in Chriſt Ieſus to ſaluation before the beginning of the world, a certaine number of men, not better, nor more worthy then others, but ſuch as together with them lay weltring in one and the ſelfe ſame miſerie. The which Ieſus Chriſt, God hath alſo from all eternitie made the Mediatour and head of all the Elect, and the ground as it were and foundation of their ſaluation: And accordingly hath decreed to giue them to Chriſt for to ſaue them; and to call them, and draw them effectually by his word and ſpirit, to the communion of him: or, hath decreed to giue them true faith in him, to iuſtifie, to ſanctifie, and hauing mightily kept them in the communion of his Sonne, finally to glorifie them for the demonſtration of his mercy, and for the praiſe of the riches of the glory of his grace, as it is written, Epheſ. 1. 4. 5. *God hath choſen vs in Chriſt before the foundation of the world, to the end we ſhould be holy and vnblameable before him in loue, hauing Predeſtinated vs, for to adopt vs to himſelfe by Ieſus Chriſt according to the good pleaſure of his will, to the praiſe of the glory of his grace, by which he hath made vs acceptable in his welbeloued.* And Rom. 8. 29. *Whom he hath Predeſtinated, thoſe he hath alſo called, and whom he hath called, thoſe he hath alſo iuſtified, and whom he hath iuſtified, thoſe he hath alſo glorified.*

VIII.

This Election is not of diuers ſorts, but one onely and the ſame of all that ſhall be ſaued in the old and new Teſtament: foraſmuch as the Scripture mentioneth but one good pleaſure, purpoſe, and counſell of the will of God, whereby hee hath Elected vs from all Eternitie, as vnto Grace, ſo vnto Glorie; as to Saluation, ſo to the way of Saluation, which he hath prepared to the intent we ſhould walke in it.

IX.

Neither was this Election made in reſpect of Faith foreſeene, or the obedience of Faith, holineſſe, or any other good qualitie or diſpoſition, as a cauſe or condition required beforehand in the man that ſhould bee Elected: but rather it was, to giue Faith, and the obedience of Faith, holineſſe, &c. And therefore Election is the fountaine of all ſauing good, whence flow Faith, holineſſe, and the reſt of ſauing graces, in a word, life euerlaſting it ſelfe, as the fruites and effects thereof, according to the words of the Apoſtle, Epheſians 1.4. *He hath choſen vs*, (not becauſe we were, but) *to the end we ſhould be holy and vnblameable before him in loue.*

X.

The cauſe of this free Election is onely the good pleaſure of God, which conſiſteth not in this, that he hath choſen for the condition of ſaluation certaine qualities or actions of men, among all thoſe which are poſſible: but in this, that hee hath taken to himſelfe for a peculiar heritage ſome certaine perſons out of the common multitude of ſinners, as it is written, Rom. 9. 11. 12. 13. *Before the children were yet borne, and or ere they had done either good or euill, &c. it was ſaid vnto her* (to weete Rebecca:) *The elder ſhall ſerue the younger*; as it is written: *I haue loued Iacob, and hated Eſau.* And Actes 13. 48. *All they which were ordained to eternall life, beleeued.*

XI.

And as God himſelfe is moſt wiſe, vnchangeable, knowing all things, and almightie: ſo the Election which hee hath once made, cannot be either interrupted, or changed, or reuoked, or annulled; nor the Elect either reiected, or their number diminiſhed.

XII.

The Elect are in their due times aſcertained of this their eternall and vnchangeable election to ſaluation, albeit by degrees, and in a different meaſure; and that not by any curious ſounding of the ſecrets and depths of God, but by obſeruing

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in themſelues with a ſpirituall ioy, and an holy kinde of gladneſſe, the infallible fruits of Election, pointed out in the word of God: Such as are, a true Faith in Ieſus Chriſt, a filiall feare of God, ſorrow according to God, hunger and thirſte after righteouſneſſe, &c.

XIII

From the aſſurance and inward apprehenſion of this Election, the children of God take occaſion daily more and more to humble themſelues before God, to adore the bottomleſſe depth of his mercies, to purifie themſelues, and alſo moſt ardently to loue him on their parts, who ſo exceedingly firſt loued them: So far are they from waxing more idle, or carnally negligent and careleſſe of keeping Gods Commandements, through this doctrine of Election and the meditation thereof; which indeed by the iuſt iudgement of God commeth vſually to paſſe in thoſe, who either raſhly preſuming on, or idly and wantonly prating of the Grace of Election, will not walke in the wayes of the Elect.

XIIII.

Now as this doctrine of Diuine Election, according to the moſt wiſe counſell of God, hath beene preached by the Prophets, Ieſus Chriſt himſelfe, and the Apoſtles, aſwell vnder the old, as vnder the new Teſtament, and afterwards recorded in the holy Scriptures: So ought it alſo euen at this day be propoſed in the Church of God, (whereunto it was ſpecially appointed) with the ſpirit of diſcretion, religiouſly and holily, in time and place, omitting all curious ſearch of the wayes of the Lord: All onely to the glory of Gods holy Name, and the liuely conſolation of his people.

XV.

Moreouer the holy Scripture doth further ſet foorth and recommend this eternall and free grace of our Election, when beſides, it witneſſeth, how that all men are not choſen, but that there are ſome Non-Elect, or ſuch as in the eternall Election of God were paſſed ouer and left out, to weete, they, whom God according to his moſt free, moſt iuſt, vnblameable, and vnchangeable good pleaſure decreed to leaue

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in the common miſery, whereinto, through their owne fault, they had plunged themſelues, and not to giue them ſauing grace, nor the grace of Conuerſion; but hauing abandoned them in their owne wayes, and through iuſt iudgement, finally to condemne and puniſh them eternally, not onely becauſe of their infidelitie, but alſo for all their other ſinnes, to the manifeſtation of his owne iuſtice. And this, loe, is the Decree of Reprobation, which makes not in any wiſe God the authour of Sinne (the bare thought whereof were blaſphemie) but ſhewes him to be a dreadfull, vnblameable, and iuſt Iudge, and auenger of ſinne.

XVI.

Thoſe, which as yet feele not in themſelues effectually, a liuely Faith in Ieſus Chriſt, or an aſſured confidence of heart, peace of conſcience, an earneſt care of filiall obedience, and a glorying in God through Ieſus Chriſt, and yet notwithſtanding vſe the meanes whereby God hath promiſed to effect theſe things in vs: They (I ſay) ought not to be diſhartened when they heare of Reprobation, nor to range themſelues among the Reprobate; but rather they ought to goe forward carefully in the vſe of theſe meanes, and feruently deſire and long after the houre of more abundant grace, and expect it with all reuerence and humilitie. Muchleſſe ought ſuch be terrified with the doctrine of Reprobation, who though they deſire to turne ſeriouſly to God, and to pleaſe him onely, and to be deliuered from this body of death, yet for all that, cannot as yet make ſuch progreſſe in the way of godlineſſe and faith, as they faine would: Seeing God who is mercifull hath promiſed that he will not quench the ſmoaking flaxe, nor bruiſe the broken reed. But worthily and of good reaſon may this doctrine be terrible to thoſe, who caſting God and the Sauiour Ieſus Chriſt behind their backes, haue wholy enthralled themſelues to the cares of this world, and the luſts of the fleſh; as long as they ſo continue, and turne not vnto God.

XVII.

In regarde wee are to iudge of Gods will by his word, which

which teſtifieth that the children of the faithfull are holy, not verily by nature, but by the benefit of the couenant of grace, wherein they are compriſed with their father and mother: Thoſe Parents which feare God, ought not to doubt of the Election and ſaluation of their children, whom God calles out of this life in their infancie.

XVIII.

If any one murmure againſt this Grace of free Election, and againſt the ſeueritie of iuſt Reprobation, we oppoſe him with the words of the Apoſtle, Rom. 9.20. *O man! who art thou, that conteſteſt with God?* and with thoſe of our Sauiour, Matth. 20.15. *Is it not lawfull for mee to doe what I will with mine owne goods?* But for our ſelues, who religiouſly adore theſe myſteries, we cry out with the Apoſtle, Rom. 11.33. 34.35.36. *O the depth of the riches, and of the wiſedome, and of the knowledge of God! how his iudgements are incomprehenſible, and his wayes impoſſible to be found? For who is he, that hath knowne the thought of the Lord, or who hath beene his counſeller? or who hath firſt giuen vnto him, and it ſhall be repayed him againe? For of him, and by him, and for him are all things. To him be glorie for euermore, Amen.*

A reiection of Errours.

The true doctrine of Election and Reprobation being expounded, the Synode reiecteth the errours of thoſe.

I.

WHo teach, that *the will of God to ſaue thoſe that* « *will beleeue and perſeuere in Faith, and in the obe-* « *dience of Faith, is the whole and entire Decree of* « *Election to Saluation, and that there is nothing elſe reuealed in* « *the word of God touching this Decree.* For theſe men deceiue « the ſimple, and manifeſtly contradict the holy Scripture:

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which teſtifie, not onely that God will ſaue thoſe which will beleeue; but alſo that from all Eternitie hee hath choſen certaine perſons, to giue to them in his appointed time, rather then to others, Faith in Ieſus Chriſt, and perſeuerance, as it is written, Iohn 17.6. *I haue manifeſted thy Name to the men which thou haſt giuen me.* Againe, Actes 13.48. *All they that were ordained to life Euerlaſting, beleeued.* And Epheſians 1.4. *Hee hath choſen vs before the foundation of the world, to th'end we ſhould be holy.*

II.

"Who teach, that *the Election of God to Eternall life is of di-*
"*uers ſorts, the one generall and indefinite, the other particular*
"*and definite. And this latter againe either Incomplete, Re-*
"*vocable, not Peremptorie, but conditionall; or compleate, irre-*
"*vocable, Peremptorie, and abſolute. Alſo that Election to faith*
"*is one, and Election to Saluation another; ſo as there may be an*
"*Election to iuſtifying Faith without a peremptorie Election to*
"*Saluation.* For this is nothing elſe but an inuention of mans braine, forg'd without the Scriptures, which corrupts the doctrine of Election, and breakes aſunder the golden chaine of our Saluation, Ro.8.29. *Whō God hath predeſtinated, thoſe he hath alſo called; and whom he hath called, thoſe he hath alſo iuſtified; & whom he hath iuſtified, thoſe he hath alſo glorified.*

III.

"Who teach, *that the good pleaſure and purpoſe of God,*
"*whereof the Scriptures make mention in the doctrine of Electi-*
"*on, conſiſteth not in this, that God hath choſen certaine perſons,*
"*rather then others; but in this, that of all poſſible conditions*
"*(among which alſo are the workes of the Law) or out of the*
"*number of all things, God hath choſen the acte of Faith, though*
"*meane in it ſelfe, and the imperfect obedience of Faith, for the*
"*condition of Saluation, and that of Grace he would vouchſafe*
"*to accept it for perfect obedience, and iudge it worthy to bee re-*
"*warded with euerlaſting life.* For by this dangerous errour the good pleaſure of God, and the merite of Ieſus Chriſt is eneruated, and men are turned through vnprofitable queſtions from the trueth of free Iuſtification, and from the ſimplicity

plicitie of the Scriptures: And that ſentence of the Apoſtle accuſed of falſehood, 2.Tim.1.9. *God hath called vs by an holy calling, not according to workes, but according to his owne purpoſe, and grace, which was giuen to vs in Ieſus Chriſt before all times.*

IIII.

Who teach, *That in Election to Faith, this condition is formerly required, that a man vſe well the light of Nature, and be a good or honeſt man, humble, and diſpoſed to eternall life; as if Election did after a ſort depend on theſe things.* For this ſauours of *Pelagius* his opinion, and too too openly taxes the Apoſtle of falſhood, when he ſaith, Epheſ. 2.3.4.5.6.7.8.9. *We all heretofore liued in the luſts of the fleſh, fulfilling the deſires of the fleſh, and of our owne thoughts, and were by nature children of wrath, aſwell as others. But God who is rich in mercie, through his great loue, wherewith hee loued vs euen at the time, when we were dead in our treſpaſſes, hath quickened vs together with Chriſt, by the Grace of whom ye are ſaued; and hath raiſed vs vp together, and hath made vs ſit together in heauenly places in Ieſus Chriſt, to the end he might ſhew in the ages to come the abundantly excellent riches of his Grace, by his kindnes towards vs in Ieſus Chriſt. For yee are ſaued through Grace by Faith, and that not of your ſelues, it is the gift of God. Not by workes, to the intent none ſhould glorifie himſelfe.*

V.

Who teach, *That the Incomplete and not peremptorie Election of particular perſons to Saluation, ſuppoſeth a foreſight of Faith, Conuerſion, Holineſſe, and Godlineſſe, begun, or continued for a time; but that the complete and peremptorie Election ſuppoſes a fore-ſight of the finall perſeuerance of Faith, Conuerſion, Holineſſe, and Godlineſſe. And that herein lyeth that free and Euangelicall dignitie, in reſpect whereof, he which is Elect is more worthy then he which is not Elect: And by conſequent, that Faith and the obedience of Faith, Holineſſe, Godlineſſe, and perſeuerance, are not fruits or effects of an vnchangeable election to glory; but conditions and cauſes, without which no Election can be made; the which conditions or cauſes are formerly required and foreſeene, as if they were already fulfilled in*

" *them that are to be compleatly Elected.* Which doctrine vtterly crosseth the whole Scripture, which in diuers places beateth both into our eares and hearts such and the like sentences Rom.9.12. *Election is not by workes, but by him which calleth.* Actes 13.48. *All they which were ordained to eternall life, believed.* Ephes. 1.4. *He hath Elected vs in himselfe, to the end, we should be holy.* Iohn 15.16. *You haue not chosen me, but I haue chosen you.* Rom.11.6. *If it be by grace, then is it no more by workes.* 1.Iohn 4.10. *Herein is loue, not that wee loued God, but that hee loued vs, and hath sent his Sonne.*

VI.

" Who teach, *That euery Election to Saluation is not vn-*
" *changeable, but that some Elect notwithstanding whatsoeuer*
" *decree of God, may and doe perish euerlastingly.* By which grosse errour, they make God mutable, and ouerthrow the consolation of the faithfull, touching the stedfastnesse of their Election, and contradict the holy Scriptures, which teach, Mat. 24.24. *That the Elect cannot be seduced.* Ioh 6. 39. *That Christ looseth not those, that are giuen vnto him of his Father.* Rom.8.29. *That those whom God hath Predestinated, called, iustified, those he doth also glorifie.*

VII.

" Who teach, *That during this life, there is no fruit, nor*
" *sense, nor certaintie of an vnchangeable Election to glorie;*
" *except it be such, as may be grounded on a condition mutable*
" *and contingent.* For besides that it is an absurditie to call that a certaintie which is vncertaine, it is also repugnant to the experience of the Saints, who reioyce with the Apostle, at the sense and feeling of their Election, while they celebrate this blessing of God; who with the Disciples *Reioyce* (according to Iesus Christ his admonition) *that their names are written in heauen*, Luk. 10. 20. Briefly who oppose the sense of their Election to the fierie darts of the diuels temptations, demanding, *who shall bring in any accusation against the Elect of God?* Rom.8. 32.

VIII.

VIII.

Who teach, *That God did not of his owne meere and iuſt* " *will, decree to leaue any one in the fall of* Adam, *and the com-* " *mon eſtate of ſinne and condemnation, or to paſſe by them in the* " *communication of grace neceſſary to faith and conuerſion.* For " this remaines firme, Rom. 9. 18. *Hee hath mercy, on whom he will haue mercy, and hardeneth whom he will.* Againe, Mat. 13. 11. *To you it is giuen to know the ſecrets of the kingdome of heauen: but to them it is not giuen.* Againe, Mat. 11. 25. 26. *I thanke thee O Father, Lord of heauen and earth, that thou haſt hid theſe things from the wiſe and vnderſtanding, and haſt reuealed them to little children: It is ſo O Father, foraſmuch as ſuch was thy good pleaſure.*

IX.

Who teach, *That the cauſe wherefore God ſends the Goſpel* " *to one Nation rather then to another, is not onely and meerely* " *the good pleaſure of God: but becauſe one Nation is better and* " *more worthy then another, vnto which the Goſpel is not com-* " *municated.* For *Moſes* gaine-ſayeth it, ſpeaking thus to the people of Iſrael: Deut. 10. 14. 15. *Behold the heauens, and the heauen of heauens belong vnto the Lord thy God: the earth alſo and all that is in it: But the Lord hath taken pleaſure in thy fathers onely, for to loue them; and hath choſen their poſte-ritie after them, to vvit, you, from among all people, as appeareth this day.* And Ieſus Chriſt, Mat. 11. 21. *Woe vnto thee Co-razin, vvoe vnto thee Bethſaida: For if in Tyre and Sidon thoſe mightie workes had beene done, which haue beene done in the midſt of you, they had long ſince repented in ſackcloth and aſhes.*

CHAP. II.

Of the death of Jesus Christ, and mans Redemption thereby.

The I. *Article.*

GOd is not onely most mercifull, but also most iust. And his iustice requireth (according as he hath revealed himselfe in his word) that our sinnes committed against his infinite Maiestie should be punished, not only with temporall, but also with eternall paines, both in body & soule; the which paines we cannot escape, vnlesse there be satisfaction made to the iustice of God.

II.

Now because it was not in our power to make satisfaction of our selues, nor to deliuer our selues from the wrath of God: God through his vnmeasurable mercy gaue vs his only Sonne for a pledge; who was made Sinne, and a Curse vpon the Crosse, for vs, or in our steede; that so he might satisfie for vs.

III.

This death of the Sonne of God, is the only and most perfect sacrifice and satisfaction for sinnes, of an infinite price & value; which aboundantly sufficeth to expiate the sinnes of the whole world.

IV.

And this death is therefore of so great worth and value; both because the person that suffered it, is not onely true man, and perfectly holy, but also the only Sonne of God, of the same eternall and infinite essence with the Father and the Holy Ghost; such as our Saviour ought to be: And secondly, because his death was ioyned with the sense and feeling of the wrath and curse of God, which we by our sinnes had deserved.

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V.

Furthermore the promiſe of the Goſpell is, that whoſoever beleeueth in Ieſus Chriſt crucified, ſhould not periſh, but haue everlaſting life; which promiſe ought to be propounded and declared indifferently to all Nations and perſons, vnto whom God according to his good pleaſure ſends the Goſpell; and that with commandement of Repentance and Faith.

VI.

And whereas many that are called by the Goſpell, repent not, neither beleeue in Ieſus Chriſt, but periſh in Infidelitie; This comes not to paſſe through any defect or inſufficiencie of the ſacrifice of Ieſus Chriſt offered vpon the Croſſe, but through their owne fault.

VII.

But for as much as ſome there are, who truely beleeue, and are delivered and ſaved from ſinne and perdition by the death of Ieſus Chriſt, this benefit proceedes from the meere Grace of God; which he oweth not to any, and which was given them from all eternitie in Ieſus Chriſt.

VIII.

For ſuch was the moſt free counſell, and moſt favourable will and Intention of God the Father, that the wholeſome & quickning efficacie of the moſt precious death of his Sonne ſhould be extended to all the Elect, for to giue them alone Iuſtifying faith, and thereby to bring them infallibly to Salvation: That is, it was Gods will, that Ieſus Chriſt by the bloud of the Croſſe, whereby he confirmed the new Covenant, ſhould redeeme effectually all thoſe, and no other, from among every people, nation, and language; who from all eternitie were elected to Salvation, and were given vnto him of his Father: that he ſhould giue them Faith, which, as all other gifts alſo of the Holy Ghoſt, he purchaſed for them by his death: that hee ſhould purge them by his bloud from all ſinnes, Originall, and Actuall, committed either before or after Faith receiued: that hee ſhould keepe them faithfully to

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the ende; and finally that he ſhould make them appeare before him glorious without ſpot or blemiſh.

IX.

This counſell proceeding from the eternall loue of God towards the Elect, hath mightily beene accompliſhed ever ſince the beginning of the world to this preſent time, the gates of Hell having oppoſed it all in vaine; and ſhall be accompliſhed alſo in the times to come: yea in ſuch ſort, as the Elect in their due time ſhalbe gathered into one, and there ſhall bee ſtill a Church of beleevers founded on the bloud of Ieſus Chriſt; the which ſhal conſtantly loue this her Saviour, who as a Bridegroome for his Spouſe, laid downe his life on the Croſſe for her; the which alſo ſhall perſevere in ſerving him, and ſhall celebrate and magnifie him both here and euer hereafter.

A Reiection of Errours.

The true doctrine being Expounded, the Synod rejecteth the errours of thoſe,

I.

" WHo teach, *that God the Father deſtined his Sonne to*
" *the death of the Croſſe, without any certaine and de-*
" *finite purpoſe to ſaue any one by name; ſo as the neceſſity, profite,*
" *and dignitie or worth of the Impetration made by the death of*
" *Ieſus Chriſt might bee ſafe, and perfit in all parts, compleat, ful,*
" *and entire, albeit the redemption thereby obtained, had never*
been actually applyed to any one particular. For this doctrine is iniurious to the wiſdome of God the Father, and to the merite of Ieſus Chriſt, and contrary to the Scripture. For ſee what our Sauiour ſaith, Ioh. 10. 15. 27. *I lay downe my life for my ſheepe, and I know them.* And the Prophet *Eſay* ſaith of the Saviour, Eſay 53. 10. *After that he ſhall haue laid downe his*

life

life for an oblation for ſinne, he ſhall ſee thoſe of (his) poſteritie, he ſhall prolong his daies, and the good pleaſure of the Lord ſhall proſper in his hand: Brieflie, it cleane overthrowes alſo that Article of our Creede, whereby we beleeue the Church.

II.

Who teach, *that the ſcope or end of Ieſus Chriſt his death* „ *was not effectuallie to ratifie the new covenant of grace by his* „ *bloud, but onely to purchaſe to his father a naked right, whereby* „ *he might againe cõtract with men ſome covenant, whatſoever it* „ *ſhould be, whether of grace, or of workes.* Which is repugnant to the Scripture, which teacheth, Heb. 7. 22. *That Ieſus Chriſt was made the pledge & mediatour of a more excellent, to wit, the new Teſtament. Againe Heb. 9. 15. 17. A teſtament is then only of force when the parties are dead.*

III.

Who teach, *that Ieſus Chriſt by his ſatisfaction, hath not* „ *aſſuredly merited for any one Saluation it ſelfe, and faith, where-* „ *by that ſatisfaction of Ieſus Chriſt might be applyed effectually* „ *to ſaluation: but that he hath only purchaſed to the Father a* „ *power, or plenary will to treate anew with men, and to preſcribe* „ *them new conditions, ſuch as he would, the fulfilling whereof was* „ *to depend on mans free-will, and therefore that it might haue* „ *come to paſſe, that either all men, or none at all ſhould fulfill them.* „ For theſe thinke too baſely of the death of Ieſus Chriſt, not attall acknowledging the principall fruit or benefite purchaſed thereby, and fetch from hell againe the errour of *Pelagius.*

IIII.

Who teach, *that this new covenant of Grace, which God the* „ *Father hath cõtracted with men by the interventiõ of the death* „ *of Ieſus Chriſt, conſiſteth not in this, that we are iuſtified before* „ *God, and ſaved by faith, in as much as it apprehendeth the merite* „ *of Ieſus Chriſt: but in this, that the exaction of the perfect obe-* „ *dience of the Law, being aboliſhed, God accounteth faith it ſelfe* „ *and the imperfect obedience of faith, for a perfect obedience of the* „ *law, and of meere grace eſteemeth it worthy to be rewarded with* „ *eternal life.* For theſe contradict the Scripture, Rom. 3. 23. 24. „

Being now iustified freely by his grace, by the redemption which is in Iesus Christ whom from all eternity God ordained for a propitiation by faith in his bloud. And with prophane *Socinus* they bring in a new and strange iustification of man before God, contrary to the common consent and iudgment of the whole Church.

V.

" Who teach, *that all men are admitted into the state of recon-*
" *ciliation, & to the grace of the covenant. So as not any one is sub-*
" *iect to condemnation, or shall bee condemned for originall sinne,*
" *but that all are generally exempted from the guilt of the said sin.*
For this opinion is repugnant to the Scripture, which affirmeth, Ephes. 2. 3. *that we are by nature children of wrath.*

VI.

" *Who vse the distinction of Impetration, & Application, ther-*
" *by to instill into the simple and ignorant, this opinion; that God*
" *for his part, would equally bestow vpon all men the benefits pur-*
" *chased by the death of Iesus Christ. And whereas some rather*
" *then others, are made partakers of remission of sinnes and life e-*
" *verlasting, that this difference dependeth on their owne freewill,*
" *applying it selfe to that grace which is offered indifferently; but*
" *that it dependeth not vpon any singular gift of mercy that works*
" *effectually in them, rather then in others, for to apply themselues*
thereunto: For seeming to propose this Distinction in a good sense, they go about to drench the people with the pernicious poyson of Pelagianisme.

VII.

" Who teach; *that Iesus Christ neither could, neither ought,*
" *neither did die for them whom God loued before most tenderly,*
" *and had elected to eternall life; in as much as such had no need of*
the death of Iesus Christ. For they contradict the Apostle, who saith, Gal. 2. 20. *Christ loued mee, and gaue himselfe for mee.* Rom. 8. 33. Who *shall bring in any accusation against the elect of God? It is God which iustifieth. Who shall condemne? It is Christ which is dead,* (to weet) for them: also they contradict our Saviour, who saith; Ioh. 10. 15. *I lay downe my life for my*

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ſheepe. Againe, Ioh. 15.12.13. *This is my commandement, that yee loue one another, as I haue loued you. None hath greater loue then this, (to weet) when one layeth down his life for his friends.*

CHAP. III.

Of the Corruption of man, his Converſion to God, and the manner thereof.

The firſt Article.

MAn in the beginning was created after the image of God, and adorned in his vnderſtanding with the true and ſaving knowledge of his creatour, & of ſpirituall things, with righteouſneſſe in his heart and will, with puritie in all his affections; yea hee was perfectly and entirely holy: but turning himſelfe from God, through the inſtigation of the Di. vell, and by his owne free will, he deprived himſelfe of theſe excellent gifts, and contrarywiſe inſteede thereof, drew on himſelfe, blindneſſe, horrible darkneſſe, vanity, and perverſitie of iudgement in his vnderſtanding; malice, rebellion, & hardneſſe in his heart and will, and therewithall, impuritie in all his affections.

II.

Now, ſuch as man was after the fall, ſuch children begate he, to wit, himſelfe corrupted, children corrupted, corruption, by the iuſt iudgement of God, being derived from *Adam* vnto all his poſterity, excepting Ieſus Chriſt alone, and that not by imitation (as heretofore the Pelagians would haue it) but by propagation of a corrupted nature.

III.

Whence it commeth to paſſe, that all men are conceived in Sinne, and borne children of wrath, vnprofitable to all ſaving good, enclined to evill, dead in ſinne, and ſervants of ſin. And without the Grace of the regenerating ſpirit, they neither will, nor can returne to God, nor correct their depraved na-

ture, nor diſpoſe themſelues towards the amendment of it.

IIII.

True it is, that after the fall there remained in man ſome light of nature, by meanes whereof hee ſtill retaineth ſome knowledge of God, and of naturall things, hee diſcerneth betwixt honeſtie and diſhoneſtie, and ſeemeth to haue a little regard and care of vertue and outward diſcipline. But ſo farre is it, that by this light of nature he can come to the ſaving knowledge of God, and convert himſelfe to Him, that even in things naturall and civill he vſeth it not aright, but rather, as little as it is, abuſeth and defileth it diverſe waies, & withholds it in vnrighteouſneſſe, and ſo becommeth inexcuſable before God.

V.

Looke how it is with the light of Nature, juſt ſo it fareth with the Decalogue, which God gaue particularly to the Iewes. For it diſcovereth indeede the grievouſneſſe of ſinne, and more and more convinceth man; but foraſmuch as it affordeth no remedie, nor giveth any ability to get out of that miſerie, & ſo being weak through the fleſh, leaveth the tranſgreſſour in the Curſe, it is impoſſible, that by it, man ſhoulde obtaine ſaving grace.

VI.

Wherfore, what neither the Light of Nature, nor the Law could doe, that God effecteth by the power of the Holy Spirit, by meanes of the Word, or the miniſterie of Reconciliation, that is, by the Goſpell of the Meſſias, whereby it pleaſed God to ſaue beleevers aſwell vnder the Old, as the New Teſtament.

VII.

God manifeſted this ſecret of his Will to fewer perſons vnder the Old Teſtament, but ſince vnder the New Teſtament the difference of Nations is taken away, he now manifeſteth it vnto more. The reaſon of which diſpenſation wee ought not to attribute to the dignity or worth of one Nation aboue another, or becauſe it maketh better vſe of the Light of Nature, but to the good pleaſure of God, which is moſt free, & to his vndeſerved loue. And therefore they on whom

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ſo great Grace hath beene ſhewed, aboue and contrarie to all deſert, ought to recognize it in humility of heart with thankſgiving. And the reſt, vnto whom this Grace hath not yet been ſhewed, they ought to adore with the Apoſtle the ſeverity & iuſtice of Gods iudgments, but not curiouſly to ſound them.

VIII.

Furthermore, as many as are called by the Goſpell, are called in good earneſt. For God ſhewes in good earneſt and moſt truely (and ſincerely) by his word what is pleaſing vnto him, namely that they which are called ſhould come vnto him: alſo he promiſeth in good earneſt, to all that come, and beleiue in him, reſt vnto their ſoules, and life everlaſting.

IX.

And whereas many that are called by the miniſtrie of the Goſpel, come not, nor are converted, the fault is not in the Goſpell, nor in Ieſus Chriſt offered by the Goſpell, nor in God, who by the Goſpell calleth them, and withall beſtowes many gifts vpon them: but in thoſe themſelues which are called; whereof ſome through their owne careleſneſſe receiue not the word of life; others receiue it indeede, but not within their hearts, and therefore after ſome light ioy of a temporall faith, they fall backe againe; others through the thornes of cares, & through the pleaſures of this world choake the ſeede of the word, and bring forth no fruit, according as our Saviour teacheth in the parable of the ſeede. *Mat. 13.*

X.

But whereas others being called by the miniſterie of the Goſpell doe come, and are converted, that is not to be attributed vnto the man, as if *hee by his owne free will made himſelfe differ from others, which are alſo furniſhed with like, or (at leaſt) with ſufficient grace, to beleiue and bee converted;* (as the prowde hereſie of *Pelagius* mainetaineth.) But vnto God, who as he hath elected his from all eternity in Chriſt, ſo hee cals them effectually in their due times, giues them faith and repentaunce, and having delivered them from the power of darkneſſe, tranſports them into the kingdome of

his Sonne; to the end that they ſhould declare the vertues of him, who hath called them from darkneſſe to his marveilous light; and that they ſhould glory, not in themſelues, but in the Lord, as the Apoſtolique writings witneſſe in divers & ſundrie places.

XI.

Moreover, when God executeth this his good pleaſure in the Elect, or, when he converts them, he doth not onely procure, that the Goſpell be outwardly preached, neither only mightily enlightens their vnderſtandings by the Holy Spirit, to make them vnderſtande and diſcerne aright the things of the ſpirit of God: but by the efficacy of the ſame ſpirit of regeneratiõ, he pierceth into the inmoſt parts of man, he opens the hart, that was ſhut, he ſoftens the heart, that was hard, he circumciſeth the foreskinne of the heart, ſheds new qualities in the will, and cauſeth it, of dead, to become living; of evill, good; of not-willing, willing; of ſtubborne, obedient; hee workes in it, and ſtrenghthens it, to the end, that, as a good tree, it may bring forth good fruit.

XII.

This, lo, is that Regeneration ſo much ſpoken of in Scripture, that Renovation, that new Creation, that raiſing from the dead, & Vivification, which God worketh in vs without vs. And it is not effected by the doctrine alone, beating on the eare, nor by morall perſwaſion, induced by perſwaſiue reaſons, nor by any ſuch kinde of operation, whereby, after God hath done his part, it ſtill remaines in the power of man to be regenerated, or not to be; to be, or not to be converted. No, it is an operation wholy ſupernaturall, moſt effectuall, and withal moſt ſweet, admirable, ſecret, and ineffable, which according to the Scripture (that was inſpired by the Author of this operation) in reſpect of efficacie, is nothing inferiour to creation, or the reſurrection from the dead: ſo as all they, in whoſe hearts God worketh after this admirable faſhiõ, are certainely, infallibly, and effectually regenerated, & doe actually belieue. And then indeede the will being now renewed,

*Without any cooperation of ours.

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is not only impelled and moved of God, but being moved of God, it worketh also it selfe: and therefore one may wel say, that, Man himselfe believeth and repenteth, by meanes of the Grace, which he hath received.

XIII.

The faithfull, during this life, cannot fully comprehend the maner of this operation; and yet in the meane time rest well contented, inasmuch as they know & feele, that by this Grace of God, they do from their hearts beleeue and loue their Saviour.

XIIII.

So then, Faith is the gift of God, not becausе it is *offered* by God to mans free will: but becausе it is *in deede and in effect conferred, inspired, and infused* into man. Againe, not becausе God giveth only *a power to beleeue*, and then afterward expects, that mans Will consent therevnto or beleeue indeede: but becausе he which worketh both to will, and to doe, yea which worketh all in all, effecteth in man both a will to beleeue, and beliefe it selfe.

XV.

God oweth not this Grace to any. For what may He owe to him, that can giue nothing first, that it might be repaide him againe? yea what can He owe to him, that hath nothing of his owne but sinne, and leasing? Wherefore he that receiveth this Grace, ought, yea and doth also yeeld eternal thanks to God for it: he that receiveth it not, either he hath no regard of these spirituall things, and pleaseth himselfe in that which is his owne: or retchlesse as he is, boasteth in vaine of having that which hee hath not. Now concerning those which outwardly make profession of the faith, and amende their liues, we must both iudge and speake the best, according to the example of the Apostles; for what is in their hearts is to vs vnknowne. And for others vvhich are not yet called, vve are to pray vnto God, vvho calleth things that are not, as if they vvere: but in no hand may vve svvel vvith pride against them, as if vve our selues had made our selues to differ.

XVI.

Now

Now, as by the fal, man ceaſed not to be man, endued with will and vnderſtanding, and ſinne that overſpread all mankinde, aboliſhed not the nature of mankinde, but depraved it only, and killed it ſpiritually: So this divine Grace of Regeneration worketh not in men, as in logs, or ſtockes of trees, neither doth it take away the will and its properties, nor force or conſtraine it againſt its owne liking, but ſpiritually enlivеneth, healeth, correcteth and boweth it, no leſſe ſweetly, then mightily, to the end that where formerly the rebellion & reſiſtance of the fleſh did wholy domineere, now the prompt and ſincere obedience of the ſpirit may begin there to raigne; in which very point, the true and ſpiritual reeſtabliſhment & freedome of our will conſiſteth. And were it not that this admirable Worker of all good, did ply vs in maner aforeſaid, there were no hope left vnto man, that he ſhould raiſe himſelfe out of the fall by free will, by which, when he ſtood vpright, he threw himſelfe headlong into perdition.

XVII.

Alſo, as the almighty operation of God, whereby he produceth and ſuſtaineth this our naturall life, excludeth not, but rather requireth the vſe of the meanes, by which God according to his infinite wiſdome, and goodneſſe, is pleaſed to diſplay this his power: even ſo, the foreſaid ſupernaturall operation of God, by which he regenerateth vs, excludeth not, nor any way overthroweth the vſe of the Goſpell, which the all wiſe God hath ordained, to be the ſeed of Regeneration, and the food of the ſoule. Wherefore as the Apoſtles, and Doctours, which followed them, did piouſly inſtruct the people concerning this Grace of God, to his glory, and to the abaſing of all (humane) pride, and yet in the meane while neglected not to hold them ſtil, by their holy admonitions of the Goſpell, to the exerciſe of the word, Sacraments, and diſcipline: So, God forefend, that they which teach and learne in the Church, ſhould preſume to tempt God, by ſeparating thoſe things, which He according to his good pleaſure, would haue moſt ſtraightly ioyned togither. For Grace is conferred by

by admonitions, and the more readily we doe our duety the more evident is the benefit of God working in vs, and then doth his buſineſſe proceede moſt happyly. To which God, all the glory both of the meanes, and of their fruit, and ſaving efficacie, is due for ever and ever. *Amen.*

A Reiection of Errours.

The true doctrine being expounded, the Synode rejecteth the Errours of thoſe,

I.

VVHo teach, *that it cannot be ſaid properly, that originall Sinne is of it ſelfe ſufficient to condemne all mankinde, or to merit both temporall and eternall puniſhment.* For they contradict the Apoſtle, who ſaith, Rom. 5. 12. *By one man alone ſinne entred into the world, and by ſinne death: and ſo death came vpon all men, inaſmuch as all haue ſinned.* And verſe 16. *The guilt is of one offence alone to condemnation.* Againe, Rom. 6. 23. *The wages of ſinne is death.*

II.

Who teach, *that ſpirituall gifts, or good habitudes and vertues (ſuch as are, goodneſſe, holyneſſe, righteouſneſſe,) could haue no place in mans will, when he was firſt created; & by conſequent that they could not be loſt in the fall.* For this directly thwarteth the deſcription of the image of God, which the Apoſtle maketh, *Epheſ. 4. 24.* Where he deſcribes it by righteouſneſſe and holyneſſe, which vertues certainely haue their ſeats in the will.

III.

VVho teach, *that ſpirituall gifts were not ſeparated from the will of man in the ſpirituall death, ſince* that *in it ſelfe was never corrupted, but hindered only by darknes of the vnderſtanding, and vnrulineſſe of the affections, which hinderances being removed, the will is able to make vſe of its libertie, which to it is* nain-

" *naturall; that is, it is of it ſelfe able either to will and chooſe, or* " *not to will and chooſe any good propoſed vnto it.* This is new and erroneous, tending to nothing but to exalt the power of free will, contrary to the ſaying of the Prophet, Ieremy 17.9. *The heart is wily, and deſperately evill aboue all things.* And that of the Apoſtle, Epheſ. 2. 3. *Among whom (children of* * *Rebellion) we all converſed once in the luſts of the fleſh, fulfilling the deſires of the fleſh, and of our thoughts.*

* *In the French it is by miſtake of the Printer, children of Religion.*

III I.

" VVho teach, *that a man not regenerate, is not totally & properly in Sin, or deſtitute of all power concerning ſpirituall good; but that he can hunger and thirſt after righteouſneſſe and life, and can offer vnto God the ſacrifice of a contrite and broken ſpirit, ſuch as may be acceptable vnto him.* For theſe things contrary the plaine teſtimonies of Scripture. Ephe. 2. 1. 5. *Ye were dead in your treſpaſſes and ſinnes.* And, Gen. 6. 4. & 8. 21. *Every imagination of the thoughts of the heart of men is nothing elſe but evill at all times.* Adde hereto, that to hunger and thirſt after life, and to be delivered from miſery; & to offer vnto God the ſacrifice of a broken ſpirit, is proper to the regenerate. *Pſal. 51. 19.* And of thoſe that are called happy. *Mat. 5. 6.*

V.

" VVho teach, *that a corrupt and naturall man may ſo well vſe common Grace (whereby they vnderſtand the light of Nature or the gifts which remaine (in him) after the fall, that by the good vſage thereof, he may by degrees and little by little obtaine greater grace, to wit, Evangelicall and ſaving grace, yea & ſalvation it ſelfe: And that by this meanes, God for his part ſheweth himſelfe ready to reveale Ieſus Chriſt to all, for aſmuch as he affordeth vnto all, ſufficiently and efficaciouſly, the meanes neceſſary to the Revelation of Ieſus Chriſt, and to faith and repentance.* For that this is falſe, beſides the experience of al times, the Scripture witneſſeth: *Pſal 147. 19. 20. He declareth his words to Iacob, and his ſtatutes & ordinances to Iſraell, he hath not done ſo to all nations, and therefore they know not his ordinances.* Act. 14. 16. *In times paſt God ſuffered all nations to*

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walke in their owne waies. Act. 16.6.7. *It was forbidden them,* (to wit, *Paul* and his companions) *by the holy Ghost to preach the word in Asia; comming therefore to Mysia they assayed to goe into Bithynia, but the spirit* (of Iesus) *permitted them not.*

VI.

VVho teach, *that in the true conversion of a man, it cannot* » *be, that God should poure into his will new qualities, habits, or* » *gifts: Therefore the faith, by which we are first converted, and* » *from which we are named faithfull, is not a qualitie or gift infu-* » *sed by God, but only a bare action of man; And that it cannot o-* » *therwise be called a gift, then in regard alone of the power which* » *a man hath to attaine therevnto.* For these things contradict » the holy Scriptures, which testifie, That God sheddes in our hearts new qualities of faith, obedience, and the feeling of his loue. Ier. 34.33. *I will put my law within them, and will write it in their heart.* Es. 44.3. *I will poure forth waters vpon him that is a thirst, and rivers vpon the dry ground: I will poure forth my spirit vpon thy posterity.* Rom. 5.5. *The loue of God is shedd in our hearts by the holy spirit, which is ginen vnto vs.* They are also repugnant to the perpetuall practise of the Church, that prayes on this manner: Ierem. 31.18. *Convert me O Lord, and I shall be converted.*

VII.

VVho teach, *that the Grace whereby we are converted vnto* » *God, is nothing else but a sweete perswasiō; or* (as others expound » *it*) *that the most noble maner of working in the conversion of a* » *man, and the most agreeable to the nature of man, is that which* » *is effected by perswasions: And that nothing hinders, but that the* » *Grace which they tearme Moral* (*that is to say, which is wrought* » *by perswasiue reasons*) *may make a carnall man spiritual; yea that* » *God makes the will to consent no otherwise, saue only by this kind* » *of perswasion: and that herein consisteth the whole efficacie of* » *the divine operation, whereby he surmounteth the operation of* » *Satan, inasmuch as God promiseth eternall good, Satan onely* » *temporall.* For this is pure Pelagianisme, and contrary to all Scripture, the which beside this kinde of operation in the

converſion of a man, acknowledgeth another over & aboue, to wit, that of the Holy Spirit, much more effectuall and diuine; as in the 36. chap. of Ezechiel, ver. 26. *I wil giue you a new heart, and will giue a new ſpirit in the midſt of you; and vvill take away the heart of ſtone, and will giue an heart of fleſh, &c.*

VIII.

" Who teach, *that in the regeneration of a man, God imployeth* " *not his almighty power in ſuch ſort, as that he mightily and in-* " *fallibly bends the will to beliue and to bee converted, but that* " *notwithſtanding all the operations of Grace, which God vſeth to* " *the converſion of man, man may reſiſt God and the holy Spirit, e-* " *uen then, when God purpoſeth and would regenerate him: & that* " *oftentimes man reſiſteth in deed & effect, ſo as he vtterly hinde-* " *reth his owne regeneration: yea that it reſteth in his power to be,* " *or not to be regenerated.* For this is nothing elſe but to take away from God the efficacie of his Grace in our Converſion, and to ſubiect the action of God almighty to the wil of man; and that contrarie to the Apoſtles, who teach: Epheſ. 1. 19. *That wee beliue according to the efficacie of the power of his might.* And 2. Theſſ. 1. 11. *That God fulfilleth in vs, al the good pleaſure of his goodnes, and the worke of faith Mightily.* Againe 2. Pet. 1. 3. *That his Diuine power hath giuen vs all whatſoeuer appertaineth to life and godlineſſe.*

IX.

" Who teach, *that Grace and Freewill are cauſes, that worke* " *each their ſeuerall part, and both concurre together in the firſt* " *point of converſion: & that Grace as a cauſe hath no precedence* " *in order before the efficiencie or motion of the wil,* id eſt, *that God* " *doth not effectually aide mans wil to be converted, before the wil of man mooue and determinate it ſelfe.* For the Ancient Church condemned this doctrine in the *Pelagians* long agoe, by the Apoſtle, Rom. 9. 16. *It is neither of him that willeth, nor of him that runneth, but of God who ſheweth mercy,* and, 1. Cor. 4. 7. *Who puts a difference betwixt thee and another? and what haſt thou, that thou haſt not receiued?* Againe, Phil. 2. 13. *It is God, which produceth in vs with efficacie both to wil & to performe, according to his good pleaſure.*

CHAP. IIII.

Of the perſeverance of the Saints.

The firſt Article.

THoſe whome God according to his purpoſe and decree, calls to the communion of his Sonne our Lord Ieſus Chriſt, and regenerates by his holy Spirit, he delivers from the dominion and thraldome of Sinne; but not altogether from the fleſh, and body of Sinne, during this life.

II.

Whence it is, that we ſee dayly ſo many ſins of Infirmity, and that the beſt workes of the Saints haue their blemiſhes. Which continually furniſhes them with matter, of humbling themſelues before God, of having recourſe to Ieſus Chriſt crucified, of mortifying the fleſh more and more by the Spirit of prayer, and by holy exerciſes of piety, of ſighing after (and vehemently deſiring) full perfection, vntill being diſimpeſtred of this body of ſinne, they reigne in heaven with the Lambe of God.

III.

By reaſon of theſe reliques of ſin dwelling in vs, and the temptation of Satan and the world, thoſe which are converted, could not perſiſt in this grace, if they were left to their owne ſtrength: But God is faithfull, who mercifully confirmes them in the grace, which he hath once given them, and mightily conſerues them to the end.

IIII.

Now albeit this power of God fortifying and conſerving the truely faithfull in his Grace, be too great to be overcome of the fleſh, yet they that are cõverted, are not alway ſo conducted and mooved by God, but that they may by their own fault turne aſide in ſome particular actions from the conduct of Grace, & be ſeduced by the luſts of the fleſh to obey them.

VVherefore it behoveth, they watch alwaies and pray that they be not ledd into temptation; which if they do not, they not only may be carryed away of the flesh, the world, and of Sathan into sinnes, yea grievous and feareful sinnes, but some times they are so carried away by the iust permission of God: As the dolefull fals of *David*, *Peter*, and other holy persons mentioned in the Scripture doe sufficiently prooue.

V.

Meane-while, by such sinnes they grievously offend God, make themselues guilty of death, grieue the holy Spirit, interrupt the course of the exercise of faith, most fearefully wound their consciences, loose for a while the sense of Grace, vntill Gods fatherly visage shine vpon them a new, when by earnest repentance, they returne againe into the right way.

VI.

For God, who is rich in mercy, according to the vnchãgeable purpose of Election, withdrawes not vtterly the Holie Spirit from those that are his, no, not in their grievous fals, nor suffers them to fall so farre, as to loose the grace of adoption, and the state of justification, or to commit the sin vnto death (or that against the Holy Ghost) and so being vtterly forsaken of him, to cast themselues headlong into everlasting perdition.

VII.

For in these fals God first conserues in them this his immortal seed whereby they are regenerated, that it be not lost, or wholy reiected. Then he renewes them truely and effectually by his VVord and Spirit, to the end, that they repent, and be grieved at heart and according to God, for their sins: that with a contrite and broken heart they desire and obtaine remission in the bloud of the Mediatour by faith, that they feele againe the grace of God reconcil'd vnto them: that they adore his mercies and faithfulnes, that for the future, they more carefully worke out their salvation with feare and trembling.

VIII.

So then it is not by their merits, nor strength, but by the free

free mercy of God, that they doe not wholy loose faith and grace, nor continue and perish finally in their fals: which not only might easily come to passe, but would also doubtlesse in respect of themselues: but in respect of God, it cannot possibly be, forasmuch as his counsaile cannot change, nor his promise faile, nor the calling according to purpose be revoked, nor the merit, intercession and preservation of Iesus Christ be annulled, nor the seale of the holy spirit be made vaine or aboliſhed.

IX.

Touching this preservation of the Elect vnto salvation, & the perseverance of the truely faithfull in faith, the faithfull themselues may be, and are assured according to the measure of faith, whereby they believe for most certaine that they are and ever shall continue true & liuely members of the church, and that they haue the remission of all their sins, and life everlasting.

X.

And therefore this certainety growes not from any particular revelation over and aboue & beside the word, but proceeds from faith in Gods promises, which hee hath most abundantly revealed in his word for our consolation: & from the testimonie of the holy spirit who beares witnes with our spirit that we are the children of God, & heires. *Rom. 8. 16. 17.* Finally, from an earnest and holy study of a good conscience and of good workes. And if the elect of God were destitute in the present world of this solid consolation, that they shall obtaine the victorie, and of this infallible earnest of eternall glory; they were then of all men most miserable.

XI.

Meane while the scripture testifieth, that the faithfull during this life are to fight against divers doubts of the flesh, and that then when they are afflicted with grievous temptations, they doe not alway feele in themselues this ful consolation of faith, and this certainety of perseverance: but God the father of all consolation suffers thē not to be tempted beyond their strength,

ſtrength, but with the temptation, giveth ſuch an iſſue that they are able to abide it. *1.Cor.10.13.* And by the holy ſpirit doth againe awaken in them the certainety of perſeverance.

XII.

Now ſo farre is it, that this certainety of perſeverance ſhould make the truely faithfull prowd, and plunge them into carnall ſecuritie, that rather it is the true roote of humilitie, of filiall reverence, of true piety, of patience in all conflicts & combats, of ardent praiers, of conſtancie vnder the croſſe, and in the confeſſion of the truth, and (laſtly) of ſolid ioy in God: ſo that the conſideration of this benefit is to them a ſpurre to incite them vnto a ſerious and continual exerciſe of thankfulneſſe and good works, as appeareth by the teſtimonies of the Scripture, and by the examples of the Saints.

XIII.

Alſo when the aſſurance of perſeverance begins to reviue in them that are raiſed from ſome fall, it begets not in them a careleſneſſe or neglect of piety, but rather a farre greater care heedfully to obſerue the waies of the Lord, which are therefore prepar'd that walking therein they may retaine the certainty of their perſeverance, for feare leaſt abuſing his fatherly kindnes, Gods favourable countenance (the contemplation whereof is ſweeter to the faithful then life, and the privation more bitter then death) turne not againe from them, and ſo they fall into more grievous afflictions of minde.

XIIII.

And as it hath pleaſed God to beginne in vs by his Grace this his work, by the preaching of the Goſpel; even ſo he preſerues, continues, and accompliſhes it, by the hearing, reading, exhortations, threatnings, and promiſes of the ſame Goſpell, as alſo by the vſe of the Sacraments.

XV.

This doctrine of the perſeverance of the truely faithfull & holy, & of the certainty thereof, which God hath moſt abundantly revealed in his word, to the glory of his owne name, and to the conſolation of godly ſoules, and which he imprints

in

in the hearts of the faithful, is such; That the flesh truely comprehends it not, Satan hates it, the world laughes at it, the ignorant and hypocrits abuse it, and the erroneous fight against it: But yet so it is, That the Spouse of Iesus Christ hath alway most ardently loved it, and mainetained it constantly, as a treasure of inestimable value: which God also will see that it shall continue to doe, against whom no counsell nor force can prevaile. To which God alone the Father Sonne and holy Ghost be honour and glory for ever and ever. *Amen.*

Article of Errours.

The true doctrine being thus expounded, the Synode rejecteth the errours of those.

I.

WHo teach, *that the perseverance of the truly faithful, is not an effect of electiō, or a gift of God purchased by the death of Iesus Christ; But that it is a condition of the new covenant, which man before his election and peremptory Iustification (as they call it) ought to accomplish by his owne free will.* For the holy scripture testifieth, That it commeth from election, and that it is given the Elect by vertue of the death, resurrection, and intercession of Iesus Christ, Rom. 11. 7. *The Election hath obtained it, and the rest are hardened.* Againe, Rom. 8. 31. 32. 33. 34. *He which spared not his own Son, but delivered him up for vs all, how shall he not giue vs also all things with him? Who will bring in any accusation against the elect of God? It is God that iustifies, who shall condemne? It is Christ that is dead, and, that more is, which is raised againe, who also is at the right hand of God, and who himselfe maketh request for vs. 35. Who shall separate vs from the loue of Christ? Shall oppression, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? Nay, in al these things we are more then conquerours by him that hath loved vs, &c.*

II.

Who teach, *that God indeed provides the faithful mā of sufficient strength to persevere, and that he is ready to preserue it in him,*

" *him, if he doth his duety: Nevertheleſſe that all things being put*
" *wh ch are neceſſary for perſeverance in faith, and the which God*
" *will imploy for the preſervation of it; It ſtil dependeth on the free-*
" *dome of mans will to perſevere or not to perſevere.* For this ſen-
tence containes in it manifeſt Pelagianiſme, and whiles it goes
about to make men free, it makes them ſacrilegious, contrary
to the perpetuall conſent of the doctrine of the Goſpel, which
taketh away from man all matter of boaſting, and attributes
the praiſe of this benefit to the divine grace alone: And con-
trary to the Apoſtle teſtifying. 1.Cor.1.8. *That God alſo will*
eſtabliſh vs even vntill the end, that we may bee vnblameable in
the day of our Lord Ieſus Chriſt.

III.

" Who teach, *that the truly faithful & regenerat, not only may*
" *fall wholly & finally from iuſtifying faith, & from grace & ſal-*
" *vation, but that oftentimes they doe indeed fall, & periſh everla-*
ſtingly. For this opinion annulleth not only the grace of juſti-
fication and regeneration, but alſo the perpetuall preſervati-
on of Ieſus Chriſt: Contrary to the expreſſe words of the
Apoſtle S.Paul, Rom.5.9.10. *If Chriſt dyed for vs then when*
we were but ſinners, much rather then, being now iuſtified in his
blood, ſhall we be ſaved from the wrath by him: And contrary to
the Apoſtle S.Iohn, 1.Ioh.3.9. *Whoſoever is borne of God doth*
no ſin, For the ſeed of Him remaineth in him, and he cannot ſin,
becauſe he is borne of God: Alſo contrary to the words of Ie-
ſus Chriſt, Ioh.10.28.29. *And I giue them eternal life, & they*
ſhall never periſh: Alſo none ſhall ſnatch them out of my hand;
my Father, who hath given them vnto me, is greater then all, &
no man is able to ſnatch them out of the hands of my Father.

IIII.

" Who teach, *That the truely faithfull and regenerate may ſin*
" *the ſin vnto death, that is to ſay, the ſin againſt the holy Ghoſt.*
Foraſmuch as the Apoſtle S. Iohn, chap.5. of his firſt, after he
had in the 16.and 17.verſes, made mention of thoſe, who ſin
vnto death, and forbidden to pray for them, preſently addes
in the 18.verſe; *We know that whoſoever is borne of God ſinneth*

not, (to wit, this kinde of ſin) *But he that is borne of God keepeth himſelfe, and the Evill one toucheth him not.*

V.

Who teach, *that in this life one can haue no certainty of perſeverance for the time to come, without ſpeciall revelation.* For by this doctrine the faithfull are depriu'd of the moſt ſolide conſolatiõ, which they can haue during this life, & the doubtfulneſſe and wavering opinions of the Romane Church are brought in againe. But the holy Scripture draweth every where this certainety, not from any ſpeciall and extraordinary revelation; but from the proper markes of the children of God, and from his moſt ſure promiſes: aboue all, the Apoſtle S. Paul, Rom. 8. 38. *No creature ſhall be able to ſeparate vs frõ the loue of God, which hee hath ſhewed vs in Ieſus Chriſt our Lord* & 1. Ioh. 3. 24 *He which keepeth his commandements, abideth in him, and He in him: & hereby know we that he abideth in vs, to weet, by the Spirit which he hath given vnto vs.*

VI.

Who teach, *that the doctrine touching the certainety of perſeverance & ſalvation is naturally & of it ſelfe a conſhion of the fleſh, and hurtfull to piety, good manners, prayers, and other holy exerciſes: but on the cõtrary, that it is a laudable thing to doubt.* For ſuch men declare that they are ignorant of the efficacie of divine grace, and of the operation of the holy Spirit dwelling in the Elect, and contradict the Apoſtle S. Iohn, who in expreſſe words ſaith the quite contrary, 1. Ioh. 3. ver. 2 *dearely beloved we are now the children of God, but what wee ſhall bee doth not yet appeare: but we know that after that he ſhall haue appear'd, we ſhall be like vnto him, for we ſhall ſee him as he is.* Further more they are convinced by the examples of the Saints, as wel in the Old, as New Teſtament; who albeit they were aſſured of their perſeverance & ſalvation, did notwithſtanding continue the dayly vſe of praiers and other exerciſes of pietie.

VII.

Who teach, *that there is no difference betweene a temporall faith,*

cc *faith, and that which iuſtifieth and ſaveth, ſaue onely in conti-*
cc *nuance.* For Ieſus Chriſt himſelfe, *Mat. 13. 20. Luk. 8. 13.* and *in the verſes following*, doth manifeſtly obſerue three other differences betweene thoſe that beleeue for a time, and thoſe that are truely faithfull, when he ſaith; that thoſe former receiue the ſeed into ſtonie ground; theſe into good ground, or into a good heart: that thoſe haue no roote; theſe haue a firme roote; that thoſe beare no fruit; theſe bring forth their fruit in diverſe and ſundry meaſures conſtantly and continuingly.

VIII.

cc Who teach, *That it is no abſurdity, that the firſt regenerati-*
cc *on being extinct, a man ſhould be borne againe the ſecond, yea of-*
cc *ten times.* For by this doctrine, they denie the incorruptibility of the ſeed of God, whereby we are borne againe; contrary to the teſtimony of the Apoſtle S. Peter. 1 Pet. 1. 23. *being borne a new not of corruptible ſeed, but of incorruptible.*

IX.

cc Who teach, *that Ieſus Chriſt prayed no where for the infal-*
cc *lible perſeverance of the faithfull, in faith.* For they contradict Ieſus Chriſt himſelfe, who ſaith, *Luk. 22. 32. I haue prayed for thee* (Peter) *that thy faith faile not.* And the Goſpel of S. Iohn, which witneſſeth: *Ioh. 17. 11.* That Ieſus Chriſt pray'd not onely for the Apoſtles, but alſo for all thoſe that ſhould beleeue through their word: *Holy Father keepe them in thy name*, and verſe 15, *I pray not that thou wouldeſt take them out of the world but that thou wouldeſt keepe them from evill.*

FINIS.

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